ring is a tide

at rises in the heart . . .

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Response to Love

Our response to a God who loved us so much that He sent His Son to die for us, is stewardship. It is each individual's personal response to a personal God. This is an awesome responsibility, having received everything as a gift, even, by grace, the knowledge of God. Now we are asked, "What can we return?"

The Jews returned sacrifices under the Old Covenant. But Christ's sacrifice brings us under a new Commandment. "A new commandment I give unto you, that ye love one another."

We cannot love someone we do not know. We know only those we contact, and thus we are under orders to love those we meet. Nowhere are we required to like them, enjoy them, manipulate them, nor adjust to them. Only to love them. . . .

Christ has promised that we will find Him in the persons of the needy—the needy of love. We are the needy—and again the commandment comes, "That you love one another."

If we love one another, our response to programs of love will bring adequate treasure. If we can submerge our own selfishness, our giving will suffice. Money as an expression of love is life giving. Money as a substitute for love is a curse.

As professing Christians we must measure ourselves against this stewardship of love, this inclusive brotherhood. What of the Communist—is he my brother? What of the psychotic—is he my brother? What of the convict, the Negro, the Indian? What of the derelict who roams our streets in the wee hours of Sunday morning? What of the deformed, the ugly, the maimed, the festering shells of humanity hidden behind quiet doors? "Who is my neighbor?"

It costs something to be a Christian, and I am not talking now about budgets, fund drives, or other monetary values. Why must we always reckon costs in the Coin of Caesar? The martyrs stand and hang in mute refutation of such values.

We each do our portion of the world's tasks. Love will not supplant honesty, integrity, commitment nor technical excellence. It will channel the fruits of these into worthwhile ends. Such love can grow only from a great faith. A faith received by grace. A faith that will stand alone if need be. A faith of martyrs. "Fools for Christ," in the words of Pelikan.

Let us each strive to join the company of such fools, so that it may be said of us as it was said of the saints of early times, "Lo—how they love one another."

W. G. Hage

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he Way of ejection

The Way of the Cross

A Lenten Series by Robert Gronlund

a big day in Jerusalem. The streets are crowded ith Passover pilgrims, a noisy, tumultuous crowd, g their Jewish heritage as they observe one of their religious festivals.

e portion of the Passover throng is gathered about ome of Pontius Pilate, the Roman governor. More the rest of their countrymen they are emotionally d. They form a shouting, shoving, angry mob, g their passions run a free course. The Roman- ited custom of releasing a Jewish prisoner in of the Passover holiday is being observed and nger of the crowd is whipped to a fury as Pilate to release to them one Jesus of Nazareth, whom call King of the Jews.

aded on by the high priests, the mob never felt patriotic, more nationalistic, and so they shriek for bas, a murderer, a robber, but one who had led ellion against Rome and that tickles their national . And when Pilate inquires "What shall I do with ?" they snarled back, "Crucify him! Crucify him!" is Jesus had failed them. He had given every evi- of being the Messiah who would at long-last srael but he had refused to be their political King ad made clear he would not lead them in rebel- gainst Rome. In their bitter disappointment many had shouted glad Hosannas on Palm Sunday now in the pounding, hateful chorus, "Crucify him! fy him!"

the Son of God who had come to release man a slavery far more terrible than that of Rome aced on the auction block beside a notorious, erer and as the vote is taken, despite the multitudes he has healed, despite the many he had helped, e the gentleness of his teaching, not one voice is in his behalf. Instead, so hostile is their feeling d him, they cry, "We have no king but Caesar!" Barabbas, who had committed the very crime of they accuse Jesus is released.

e Way of the Cross was the Way of Rejection ur Lord. And the scene we described has been ed often since. Oh, not the same surroundings.

And they cried out again, "Crucify him" (*Mark 15:13*)

Read Mark 15:6-15

There is authority dating from the fourth century for the belief that St. Peter was crucified head downwards at his own request. He is so represented in a tenth century manuscript. While not as common an attribute of St. Peter as the keys, the distinctive position of the Cross when it is used makes identification certain.

They vary from age to age, but Jesus is still rejected by men.

We reject him by ignoring him, by pre-empting his loving presence from large areas of our life, by refusing to both hear and do his Word. Every time we make a choice that choice implies a rejection of that which we do not do. And how frequently we choose the material, the close-at-hand, the easy, the pleasant and in so choosing reject the spiritual and with it the Man of Sorrows who has shown us a better way. To sleep, to work, to go to the beach, instead of worship seems a simple, idle, inconsequential thing to do and yet we have cast our vote and have rejected him who came to serve us just as did those gathered before Pilate that fateful day in Jerusalem.

A blessed thing about rejection, however, it is a one-way street. Its only entry is on earth. God never travels it. God never rejects us. It is we who reject him. We wisely carry this truth out in the church for we drop no one from church membership. They drop themselves by refraining from communing, attending and supporting the church.

Let this then be our encouragement. Though frequently, far too frequently, we reject God, God never rejects us. He keeps waiting, keeps hoping, keeps imploring us through his Word to return to him and to serve him in willing obedience, hearing and keeping his Word once more as sons and daughters of God should. He is ever the accepting, forgiving Father waiting for the return of his prodigals. Amen.

Some of the findings of Lutheran Youth Research are so elementary as to be obvious—so obvious that many church councils never think of them. . . .

The Church Council and Youth

By Wilfred Bock

Even though a question cannot be answered—at least for the time being—the very fact that it has been asked provides an impetus for a search to find the answer. If the findings of Lutheran Youth Research in its survey of youth problems and programs in four synods unearthed no facts, it at least caused the congregations to devote an evening to asking some basic questions about their youth.

The fact is, of course, that the research project did bring to light some interesting finds. Not all of them startling, to be sure. Some of them so elementary and obvious that they can hardly be called findings at all. Yet, obvious as they are, perhaps a majority of church councils or congregations have never given them a thought.

For instance, Research Director Rev. Merton Strommen listed these as the first two findings of the survey: 1. Lutheran youth, troubled by many concerns, vary considerably from congregation to congregation in degree and variety of concern. 2. If the point is a that a youth program in a local congregation help youth at their points of greatest need, then must be found to help a congregation determin needs.

Everybody knows that, you say? No need duct an expensive survey to discover that, you Quite true. But how many church councils wh sidering the youth program of a congregatio give thought to these two basic points? Is it n that a church council discussion frequently begin thing like this:

"I think we ought to start having dances young people as the Methodist church down th does. They seem to pack their kids in, wh Luther League is dead."

Already this church council has overlooked point, that each congregation has its own proble that a program that may meet the needs of the odist Church down the street may not meet th of the Lutheran church on the corner. This councilman's statement also ignored the secon finding of the research program. He had an before he had even bothered to analyze carefull the problem was. Whatever the answer, it sho

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Last year thousands of Lutheran youth and church leaders were a part of the Lutheran Youth Research project which attempted to determine what Lutheran youth today are thinking, what they believe, and also what the leaders of youth in the local congregations are doing for their youth. This article is the first in a series of reactions to the findings of the survey.

ven without first of all having carefully analyzed ieed.

review, then, the implications of the first two igs—so elementary as to be obvious, and yet so ignored—are that a church council must recog- that its church is different from all other churches hat it cannot copy a program from another church nust adapt it to fit its own needs. In fact, it must of all study the needs of its youth.

e of the hoped-for results of the survey is that will be prepared for church councils so that they nalyze the needs of their youth.

t there is a question even more obvious and more Ought the church council to be concerned about outh program of the church at all? Is not this the f the Luther League? We have always surmised a church council ought to be interested in the program of the congregation. But does this really for a stronger youth program or has it been our surmisal?

Sensitivity and Concern

er scientific and accurate surveying Lutheran h Research discovered this fact: "The youth of a egation are directly influenced by the degree of ivity and concern which the adults have for their . Where this is low, the intensity with which youth oubled is high."

is finding is probably the most important of the e research project as far as church councilmen are rned. If a congregation is to have a strong youth am, the adults of that congregation must have a concern for youth. This means, above all else, the leaders of the church, the church councilmen, be concerned.

d this concern must be a personal concern. It may e enough to put an item in the budget for $200 00 for an athletic fund so that the Luther Leaguers nter a basketball team in the all-city church league. church councilmen—busy though they may be— have to take an hour off on a Monday night and lly go to the gym to watch the team play.

ne of the findings of the research project proved ary to generally held opinions. For instance, it was vered that "adults tend to feel that youth are more l and rebellious of their elders than is true of ."

his distorted conception of youth's reactions to s may suggest a partial reason why it is difficult d sponsors for our leagues," the research report ed out. "The adults are afraid of the youth. In ng to what they think is criticism they (adults) e their effectiveness as leaders." In other words, youth's desire for adult companionship and acceptance may long have been overlooked. The research report adds, "Incidentally, we are way overdue on attacking the barrier which exists on the voting age of congregational members."

If a church council wants to take seriously its duty to devise a program that will meet the needs of youth, it will do well to act on the findings of the Lutheran Youth Research of what some of the problems of today's youth really are instead of just acting on hunches.

Problems Brought to Life

These were some of the problems brought to light by the survey:

The majority of the youth in the sample are not certain of God's forgiveness or conscious of the fact that they are saved by faith.

If a church council really wants to be concerned about its youth, it cannot overlook the spiritual problems of youth. Perhaps a church council should ask itself from time to time if the Sunday school is really fulfilling its task. Asking the question for the youth might even encourage many of the councilmen to ask it for themselves.

"We who see ourselves as a church of the Word," the research report concluded, "have not succeeded in

getting our youth into the Word." Church councilmen ought to take the problem of youth just as seriously as they do the problem of providing adequate recreation. "The Luther League officers in the sample need more spiritual help than we might have expected," the research report said.

The area where youth are most interested in help from the church is the area of guidance relative to one's life work or calling.

Perhaps members of the church council themselves could take a personal interest in the youth of the congregation and discuss their own vocation with them. For instance, a medical doctor on a church council might make it a point to take a personal interest in boys in the congregation interested in going into medicine.

The youth want help in an area where little help has been given by the church and where the pastors and youth workers do not feel competent to help—the area of boy-girl relationships.

Perhaps a church council could sponsor a series of discussions on the Christian view of sex. The council might also recognize that this is a specialized area and that from time to time they should suggest that their pastor attend a week's institute devoted to these problems. Naturally, since this is an investment in the church, the council should pay the pastor's expenses in connection with such a week of study.

The current youth program has largely neglected the post-high youth.

This finding will not come as a surprise to many church councils. But when something that has been vaguely surmised all at once hits with the force of a demonstrated fact, it should cause those in position of authority to do something about it. The temptation will be to try to shove the responsibility on to someone else, the pastor, perhaps, or the Luther League.

But we need to regain an appreciation for the important position of the church council. Its duty is far more than approving the monthly payment of bills. It ought to study the whole program of the congregation and constantly ask questions. It may not find the answer to all of them, but God help that church whose council stops asking questions—questions other than "How much were our offerings this month?" and "How much were our expenses?"

Perhaps one of the most valuable byproducts of the Lutheran Youth Research project is that it encouraged question asking.

Following is the text of the "Last Will and Tes ment to the German Churches" of Bishop O Dibelius of the Church of Berlin-Brandenburg. Bi op Dibelius read the testament to a meeting of t Synod of the Evangelical Church of Berlin-Brand burg following announcement of his plans to ret in late 1961 as Bishop of that church and as cha man of the Evangelical Church in Germany (EKI

"I have lived for my Church. I believe and c that this visible Church, into which I was baptize to which I was ordained, is that form of the holy versal Christian Church in which God intended live, work and profess my faith. My love fo Church will continue, even when I pass into et

"I know this Church of mine so well, with its v of gifts in which I have shared; and its inadeq which have often made me suffer. I am sure, ho that the Lord Jesus Christ has not rejected or herited this Church of His. It is my belief that H chosen this Church to bear clear witness to His and truth just at the point where the opposit sharpest between two different attitudes of life. H thus entrusted the German Church with a treme task and He will not abandon it as it strives to fu

"I beg those who come after me to remembe task, and never to try to be anything but the C of Him who was crucified for us and raised again the dead. We must stand by the message of Ba in which we all joyfully concurred in 1934: Christ, as witnessed in the Holy Scripture, is th Word of God to whom we must listen, in wh

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[1]*The Barmen Declaration was adopted in 1934 by th fessing church" and expresses its opposition to the socialization of the churches under the Hitler regime.*

A Courageous Bishop's Legacy

place our confidence in life and in death, and
ı we must always obey.' That is what the Church
; for, and nothing else.
ɔeg my Church never again to allow itself to be
l into a ghetto, but to remain constantly aware of
sponsibilities for the whole life of the German
ɛ. I beg it never to surrender to the powers of
vorld. I pray that God may keep the Church free
the temptation to succumb to the spirit of agita-
nd propaganda which rages all round it. God has
His children the spirit of power, of love and of
line, not the spirit which quarrels about other
ɛ in the press, and seizes upon differences of
ɔn as opportunities for personal attack.
pray that, the harder the life of the Church be-
;, the more God may strengthen its spirit of unity,
at it can perceive which things are insignificant
vhich are important. . . . I pray that the number
yal, committed Christians may increase, so that,
state Church breaks up, a new Confessing Church
tand ready to embrace loyal Protestants in an even
bond of unity. . . . I pray for all who hold office
ɛ Church that their courage may not fail in the
ɔf the increasing difficulty of their task amidst the
spiritual crises of our time. The harder the task,
reater the blessing. Crises pass; Jesus Christ re-
;.
pray especially for those whose whole lives have
ɪe a burden owing to the circumstances of the
and who are in danger of growing weary. There
e who gives strength to the weary. Human life is
ecided by circumstances, but by the faith which is
to face suffering. And this faith is crowned by
romise of a merciful Lord.
is in this faith that I have tried to live. At one
I drew up the Declaration of Stuttgart[2] confessing
uilt of our Church. One sentence (a very decisive
was written by Martin Niemöller. The rest was
ɛn by myself. I will not leave this world without
ting my own personal culpability for the guilt
ı we confessed together then. I too confess that
uld have been 'more courageous in my Christian
ss, more faithful in prayer, more joyous in faith
and more ardent in love.' But I believe that the mercy of God is greater than our guilt. And as I have lived every day by the forgiveness of God, so I beg everyone against whom I have sinned to forgive me, as I forgive all who have sinned against me."

Bishop Dibelius

e Stuttgart Declaration was adopted at the end of World I in 1945 by the German churches as an expression of on guilt.

Great Expectations From the Bible

By Arndt L. Halvors

Let me tell you a true story about two sheepherders. These two men, Jock and Ole, lived in Wyoming, where they were employed by sheep ranchers to watch over large bands of sheep. Both were immigrants from Europe. Both knew the indescribably lonely life of a sheepherder. Both knew what it means to have as company a dog, a gun, the sheep, and the limitless expanse of heaven and dry grass. Both heard the music of the wind, as it whistled and droned its lonely tones out of the great southwest. This is the kind of life which searches the deep places of a man.

After many years of this kind of a life, the marks were easily detected. Their eyes had a far-away look. They never seemed to think it embarrassing if the conversation lagged, and you found yourself just "sitting." Sometimes their talk would simply trail off to an inconclusive ending in the middle of what should have been a sentence.

Jock had a Bible. It had been packed in his trunk when he left his home for America. It was badly worn, torn, patched. He fondled it with an unconscious love, and when he read aloud from the "Book," as he called it, his voice had the same kind of respect he used when talking about his sheep. Jock was a strange man. Some would call him weird. His life had developed the individuality of his nature, and he thought for himself. Since he seldom read the latest news or literature, knowledge had huge gaps, and he said "strange thin He was not handsome, nor charming, nor even teresting." But he was a man's man. In this great doors he had forged his character, and a view of He had done this by living in the thought-world his Bible.

The "Book" was almost a living thing. He wo talk to it, ask questions from it, question its vera argue with it, pray over it, listen to it. He wa suppose, a sort of Biblical critic, and demanded a l integrity from the "Book." He knew about the crepancies it contained, and they caused him s mild consternation. He found many of the demand the "Book" to be beyond him, and many of t seemed irrelevant in his lonely life. But in it he h God speaking. In the "Book" he met Jesus, whom called "Brother." From the "Book" he learned to p and to pray for the things which mattered, such as s ty in his loneliness, faithfulness in his work, the sa tion of his employer, and to say "thank you, God." men respected him, even though they smiled at "queerness."

Ole, too, had a Bible. But it was still in his tr just where his mother had packed it. This gave a kind of sentimental satisfaction. He hated his w and cursed the sheep, and boasted of his "manlin When his working stretch was over, he would, a sheepherders do, go to the city. There he found an let for his pent up frustrations in the bottle and brothel. He had followed this rhythm of life so it had become a habit.

One day he fell victim to the dreaded Rocky M tain tick fever. One of the thousands which craw

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The Rev. Arndt Halvorson, professor of homiletics at Luther Seminary, St. Paul, Minn., is charged with training the preachers for the church of tomorrow. Here he writes to all Christians about the importance and challenge of regular study of the Word of God. This article was solicited at this time to accompany the experimental use in many congregations of new adult study courses prepared by the department of Christian education.

ool of the sheep was infected and bit him. For
he lay in the hospital, literally burning up from
He became terribly afraid, and told the pastor
visited him all about his wasted life, and about
ible his mother had given him and which he had
read. He would surely read it, he said, if God
l let him live. He repented of his evil ways on the
ed, and promised God in the presence of the
to break with sin, if God would let him live.
l heard his prayer, and miraculously, the man did
ell. Later, when the pastor went to see him, he
l Ole drunk in his tar-paper shack, and when he
sked about the Bible he replied, "Why should I
at Book spoil life for me?"

e Bible is not a book of magic. It cannot lead
the truth if we will not let it. It cannot help
we don't want it to. It is limited by the way we
. In the trunk, on the dresser, in the book shelves,
y remind us of another kind of life, but it cannot
us to that life, if we do not use it. Regardless of
such a one may say, the truth is he does not
believe in the Bible.

It Gives Us God

k, who used his Bible, might actually be called a
of "liberal" in his theology of the Word of God
me kinds of conservatives—*but he read the Book*.
him in the inner places where life is formed and
Ole said often that he believed the Bible to be
Word of God. He spoke with feeling of the Bible
rorless truth—*but he never read it*. Perhaps he
l what he might find. Perhaps his idea of "truth"
rmed by his guilt-ridden conscience, and he want-
escape the judgment which he thought lay within
ges. Whatever he thought, he did not read the
and so never really found out that God is love,
His justice is seen in His mercy, and that forgive-
an create a totally new kind of life. He could
all Jesus "Brother." He felt he knew what the
would say, so he never found out what it did
ock, however not knowing what it "should" say,
out what it did say.

and Jock lived totally different lives from the
most of us live. They lived in a different world
ours. Yet, they are perfectly typical. For, in the
city of their lives they were facing that which
of us fear above all things, aloneness, ourselves,
its nakedness. Yet it is here where each must
er himself and his God and his life, here, in the
ess, and to make us alone, God gave His Word.
ng it is not just "devotional" reading, nor theo-
l study. Reading it is involvement. The Bible
speaks to the whole of a man, and involves him in the mind and the heart, the will and the feeling and the conscience. This is what is meant when we say of the Bible it is a "Book to live by." It raises questions as often as it supplies answers. It offers a view of the world, of history, and insights into the psyche of the reader. It gives us God. It can only be read in an attitude of utter frankness, which is really a definition of faith. For faith never hides doubts or questions, it uses them as doors to truth. It asks light from God's Book.

Read the Book

Some who read this article will not need to be told to read their Bibles. They have tasted and found the Book pleasing. They have read and found faith, and with faith have returned to the reading, until they may be hard put to it to say which came first, faith or the reading. They seem wedded to each other.

But these same people may have to be reminded to expect greater things than they have yet found from the Book. Perhaps something has happened to interrupt the pleasant routine of life, sickness, death, defeat, the words of a skeptic, and they are struggling to fit life back into the old comfortable faith pattern. If so, they must be told to read the Book afresh, to let it speak as though they had never read it before. Then the glorious discovery of Paul might be theirs too: "For we know that all things work together for good to those who love God, to the called . . ." Romans 8:28.

But most people need to be brought to the state of mind where they are simply willing to read the Bible. Oh, they have read it, or heard it quoted, or preached from, and have framed some kind of concept of what they think it says, and they don't particularly care or like it. They may even know what they ought to believe about it, and never question this, and it makes no difference. Since they don't actually read it, the Book seems very remote and strange. They sense that the kind of life they are now leading, (which may be perfectly respectable) is not in keeping with the spirit of the Book, and they don't want to be disturbed. They procrastinate. They may even be angry with the Communists for being "Bible haters," and be afraid of "modernists" who would distort its truth. But they don't read it!

So we can only say, read the Book. Read, and see what it says. Read honestly, without benefit of your own preconceived notions. Read until you are forced to ask questions, and then seek answers, in the Book. Read, and who knows? Someday such a one may discover the glory of glories, that: "These are written that ye may believe that Jesus is the Christ, the Son of God, and that, believing, ye may have life in His Name" (John 20:31).

This Can Happen in Your Church

By R. A. Voge

When we were asked to take part in the family Bible study sessions at our church we wondered what our children would do. Would they sit still that long? Would they want to go back the second night? We didn't know what to expect. We were surprised that they were more interested the second night than the first. Their interest increased with each study. We were helped, too. Weeks later we were talking about the wonderful experience at our family Bible study."

These are some of the statements made by families in two different churches who participated in an experimental testing of the material now printed for the family Bible study to be known as The Week of Witness.

You can see the families sitting together in a chapel. Those of us who conducted the experimental sessions were deeply impressed by the interest of the children, by the concern of the parents, and by the willingness and ability of the families to study together the Bible, to share their faith, and to formulate statements of their faith.

Notice the little girl. She is answering a question. One of the challenging problems was to formulate a study which could serve to guide families in Bible study, families with children at least in the first grade and older, to stimulate the interest of a six or seven-year-old, and to stimulate the twelve-year-old brother and their parents.

How Did This Start?

When the Jubilee Committee planned the various observances to be held in the Year of Jubilee a very important place was given to Bible study. All Christians know the importance of Bible study for spiritual life and growth. The Board of Parish Education was asked to develop the Bible study material and recommended several different approaches.

The staff members who planned this were concerned about a different approach to the observance of National Family Week, one which could develop some of the basic doctrines as contained in the United Testimony of the church (for this was a part of the specification established by the Jubilee Committee) and which would permit personal, meaningful Bible study.

The title, The Week of Witness, and the theme: "A United Church With a United Testimony," were formulated by Dr. Lowell Satre. This title emphasizes the fact that when families study the Bible together they are witnessing to their faith and by their study of word can become more effective witnesses of the Cl tian faith which will unite us in a new church.

The great teachings of our church to be studied ing the Week of Witness are the doctrines about the Father, God the Son, God the Holy Spirit, H Baptism, and the Bible. Thus you see how this st helps families to discuss some of the most importa

not *the* most important teachings of the Bible.

In the fall a second Week of Witness is sched The suggested date is the week of September 25. is also Parish Education Week. The material fo in the fall will also be based on studies in I Corinth and the United Testimony. The material itself wi developed departmentally. This material is now planned.

A third Week of Witness will be held sometim Epiphany, 1961. The materials for confirmed me will be based upon a book study of the First E of Peter.

A packet containing all of the material for the W of Witness is being mailed to all pastors of the A can Lutheran Church, The Evangelical Luth Church, and the United Evangelical Lutheran Ch It is possible that thousands of families will have unique experience in family Bible study during Week of Witness, National Family Week in May,

Editorials...

last a definitive and comprehensive history of our Church is available. Titled *The Lutheran Church ng Norwegian-Americans,* it has an explanatory tle, "A History of The Evangelical Lutheran Church." There are two volumes, Volume I covering the period of 1825-1890, Volume II carrying the story to the present. Each volume is somewhat over 350 pages in length. The two volumes will be sold as a boxed set. Pre-publication price (if purchased before May 2) is); after that date the regular price, $12.50, will pre- The publisher, of course, is Augsburg Publishing se.

e Rock
ience We
ere Hewn

special paragraph must be devoted to the two ors: Dr. E. Clifford Nelson and Dr. Eugene L. ld, both professors of Church History at Luther logical Seminary, St. Paul. In earning their doctor- both men worked (quite independently of one ner, of course) in the field of the history of our ch. Thus the basis of this work is their doctoral rtations. Dr. Fevold's particular area of research he period of 1870-1890. Dr. Nelson worked in the extensive period of 1880-1917, with particular refer- to the union movement among Norwegian Lu- ns during that time. Thus, only part of the field been intensively cultivated by the two men. To Nelson was given the task of expanding this ma- into the present comprehensive history.

lume I bears the names of both men as co-authors. Preface reveals the part played by each man in ucing the first volume; the second volume was writ- ltogether by Dr. Nelson. Interestingly enough, it impossible for this reviewer to tell, from a careful ng, who wrote what in Volume I. The entire work itten in simple, clear language, and the two men either be blessed with a similar lucid style, or else collaborated so closely on that volume that they to work and write as one. All of which is not cularly important. What is important is that these men have done a beautiful job and have placed Church in a deep debt of gratitude to them both.

s is not the first attempt to write our history. e of an older generation became familiar with two r attempts. The late Rev. J. A. Bergh wrote a history (in the Norwegian language) which attempted to cover the entire field; it appeared in 1914. The late Dr. J. Magnus Rhone wrote *Norwegian American Lutheranism up to 1872;* it appeared in 1926. Both have been out of print for many years. In addition, there have been numerous articles and monographs dealing with special phases of our history.

Yet the truth is that at least one generation of both pastors and people has grown up with only a fragmentary knowledge of "the rock whence we were hewn." That is tragic. For many years the hope has been that we could get a readable, usable, in the right sense popular history of our Church. This has become all the more urgent in the light of the approaching union. Our brothers of the ALC produced a fine history of their origins recently. The UELC has just published a history of its college which, of course, includes much of the history of the Church. Now we have joined the procession.

Regarding the first volume of the history, I shall not say much. Next week I do want to write more extensively concerning the second. Just these few comments on Volume I:

No one can possibly understand our history unless he has an understanding of the religious, social, and economic background to our Church which Norway furnished. Spiritually, we owe much to the Haugean and Johnsonian revivals in the motherland. At the same time, the State Church structure, as it existed a century ago, profoundly influenced the development of our Church, both negatively and positively. In a general way, the university-trained men who became the fathers of the Norwegian Synod brought with them a respect for the organized Church which, while it was not always appreciated by the lay people, yet was a necessary emphasis if the Church was to take root and grow. On the other hand, the Haugean influence provided the "spiritual salt" which permeated the Norwegian Church in America, no matter what degree of "churchliness" or lack thereof might characterize the congregations in the New World. To me, one of the finest aspects of Volume I is the treatment of Norwegian background.

Fully as important is the understanding the authors reveal of that "dichotomy" between the objective and subjective which has characterized (some might say "haunted") us throughout our history. I seem to remember that it was Dr. Theodore Blegen who first put that in language I could understand, as he described

the first meeting between Elling Eielsen and Claus L. Clausen. Dr. Blegen raised the question whether those two men, as they walked up and down in front of Even Hegg's barn in Muskego, realized that in their disagreement that evening lay the kernel of the division which was to characterize our Church for almost a century.

Only a professional historian has a right to evaluate the technical points of the authors' treatment of a tremendously complex period in our history. To me, a strictly "non-professional" but deeply interested reader, it appears that discerning and, by and large, objective and fair treatment has been made. And it makes fascinating reading!

One final comment on Volume I: There is no doubt but that Norwegian Lutherans in America were plagued by too many divisions throughout the first three-quarters of a century. In fact, only in 1917 was a somewhat substantial solution found. In many ways this was tragic, since it is doubtful whether most of the divisions were necessary. On the other hand, as the authors make plain, there was a distinct blessing included in this divided state. The fact that the composite umbrella spread so wide and embraced so many different emphases did make it possible for more people to find a congenial church home within the Lutheran family. One could be "Norske Synode," or "Ellingianer," or "Hauges," or "Konferens," or "Norsk Augustana," or even "Anti-Missourianer"—and still be Lutheran! This situation undoubtedly accounts for the fact that a comparatively larger per cent of Americans of Norwegian origin were saved for the Lutheran Church than, for example, was the case among the Swedes, who had only *one* Lutheran body in America to which they might belong. This little facet of our history is one of the most interesting sidelights of Volume I.

Next week I want to comment a bit more fully on Volume II—more familiar territory for most of us.

O.G.M.

People Are Asking

Attention is directed to the column immediately following this editorial note: "The World Council—Questions and Answers." Similar columns will appear, weekly if possible, through the month of May. The questions have been formulated by a committee and are based on inquiries which have come from many parts of the Church. Two of the members of the committee, for example, are district presidents who contributed a number of questions which have been directed to them at meetings of various congregations throughout their districts.

The answers have been supplied by the members of the committee, augmented by one or two persons. It has been the purpose to give answers which sho be as factual as possible. While inevitably some opin gets mixed in, it is the *facts* we are interested in.

We are running these columns in reply to requ coming particularly from the district presidents. It become apparent that some misapprehensions have b formed here and there, chiefly, we may say, beca some folks, in speech and print, are disseminating formation" about the World Council, much of it biased as to convey an erroneous picture. While i true that only a very small minority have been affec by this propaganda, it does seem only right that facts be made known.

The World Council

Questions and Answers

I

What is the World Council of Churches, and is it governed?

The World Council of Churches is not a Church not a federation of Churches; it is a council of Chu es.

The WCC was not born out of some hasty commi action. Its roots lie in the Interdenominational Miss ary Conferences which began in 1846. Gradually the years the Holy Spirit produced a conviction made the organization of a council of Churches a ne sity.

This necessity is twofold:

(1) To provide a means whereby doctrinal dis sions may be carried on between the Churches, Christ's high priestly prayer "that they may be should not be held in contempt.

(2) In a world that requires regional internati organizations and a United Nations in the poli field, the Church's mission of mercy cannot be charged on a global basis without a facility such as WCC.

The Council makes its basic policy decisions thro an Assembly which meets every six years. The Am can Lutheran Church will be entitled to nine deleg in the next Assembly, to be held at New Delhi, In November 18—December 5, 1961.

The Assembly elects a Central Committee of 90 m bers which meets annually and acts on behalf of Assembly between meetings of the Assembly. The ch man is Dr. Franklin Clark Fry, president of The Un Lutheran Church in America.

The Central Committee elects twelve of its num to serve as an Executive Committee. This commi meets twice a year. It prepares the Agenda for the C tral Committee meetings and assists the staff in ca ing out the decisions of the Central Committee.

The American Lutheran Church enters upon its Mission

A look at the Recommended Budget for 1961 and 1962

■ *"Behold I have set before you an open door"*

These Things were considered...

IN MAKING A RECOMMENDATION

1. God opens the doors for His Church, but He leaves it up to men to find them. When the several boards were asked to submit budget requests, they were really being asked to point out the open doors which they saw. We have tried to keep in mind that the Church finds in those doors, not budgets and dollars, but people with souls.

2. The approach, therefore, is not to see how small a budget the Church can "get by with," but how large a budget it will face, in order that those doors can be opened as wide as possible to confront the Church with as many soul responsibilities as possible.

3. Whether the proposed budget appears to some to be too large and to others too small, is not, we believe, a matter of faith or of lack of it. Faith is expressed in God, and with implications to the budget, in His willingness and ability to continue to endow richly the people of this land. Yet this is not as much a controlling factor of budget determination as is the willingness of people to give to this Kingdom enterprise of that which God has given them. Our concern is not, therefore, a matter of faith (or lack of it) in God, but of confidence (or lack of it) in people, who, in a matter like this, are much less predictable than God.

4. Despite the desire to open every door wide, this inclination must be tempered with the practical facts of realism. Over-eagerness may result in under-support. We want to retain a vision without becoming visionary; we want to remain down to earth without becoming earthly.

5. Those who recommend this budget are in an unenviable position between the upper and nether millstones, facing conflicting pressures and opposing opinions. We have no confidence that this proposal will please everyone, but it is submitted as an honest effort to find the happy meeting point, limited both by time and a lack of foreknowledge of the economic and and spiritual state of our people two, or even one, years hence.

(From the introduction to the Report of the Joint Union Committee.)

Before the Budget was arrived at—

THESE STEPS WERE TAKEN

1 It was decided that the budget placed before the Constituting Convention should be one which would include total expenditures for each division, department, commission, or office. The sources of money would not change, but remain the same as before. Most of it would come from congregations, without special designation, to be used for the total approved work. The rest of it would come from varied sources. This would include amounts from the auxiliaries, sponsorships, special gifts, endowment interest, and fees. These two sources are shown in two separate columns in the following pages. The congregational giving is shown under "Congregational Income." The other sources are grouped under "Non-congregational Income." When added together the total expenditure plan can be seen.

2 It was necessary to make an estimate of income from the non-congregational sources, based on the previous experience of the uniting Churches. The outlook for 1961 is as follows:

Auxiliaries	$1,510,000
Interest Earned	366,718
Sponsorships	275,000
Travel Refunds, Sales, Fees, Rentals	179,819
Endowment Income	105,004
Legacies and Bequests (only current operations)	95,000
Special gifts (earmarked by individual or congregation)	84,891
Other	285,822
Total	$2,902,254

3 The 1960 operation of the three Churches was examined to measure the practical possibilities for a total amount which could be considered. The 1960 budgets were recast in the form of the 1961 budget for easy comparison. It was found that some of the comparisons were unreliable because the new Church has planned some of its work differently than in the past, but the comparison was very helpful.

4 After the 1960 budgets had been studied, the probable giving level of the members of The ALC in 1961 was estimated. The Joint Union Committee report says: "In this regard, we can be certain of some things. Among them: the grace of God by which He will continually equip His children to every good work; the concern of devoted pastors and church leaders whose efforts will be bent to increasing the stewardship performance of the membership from year to year; the upward climb of benevolence giving in our three Churches, which may well have produced a momentum that will continue that climb." Beginning with 1959 income from congregations, an increase of only 4% was anticipated for 1960 and another 4% increase in 1961. To this was added the estimated amount from the special sources. The $2,000,000 Jubilee Fund was also added. The result was a total of possible expenditures of $18,102,254. This was accepted as the top amount to consider.

THE CURRENT PHASE FOR 1961

The First Line of Work—

It had long been agreed that the budget should be divided into three parts: the Current Phase, the Operation and Co-operation Phase, and the Forward Phase. Studies of the requests and possibilities for each of these had shown a possible total expenditure of $10,390,054 for the Current Phase. This was considered the "first line of work" of the Church—its American and World Missions, its educational and charitable programs, its support of pensions, its youth program. This was seen as having greatest importance and deserving of as much of the Church's budget as can be provided for it.

The consolidated 1960 budgets of the three Churches showed 52.66% of the total expenditures for current phase programs. The proposed budget for 1961 improves on this by preserving 54.8% of congregational income for these programs. When the non-congregational income is added, it develops that 57% of the total expenditures will be in the Current Phase activities.

The Bylaws of the Constitution of The ALC state that the Current Phase funds should be distributed among the divisions on a percentage basis. While there is to be room in the percentages for fluctuations, they serve as a balance wheel. The percentages of income from congregations in the consolidated 1960 budgets were compared with percentages based on the requests of the divisions for 1961. From this comparison new percentage divisions were developed and applied to the estimated available funds. The result shows in the proposal below.

CURRENT PHASE	ADJUSTED 1961 REQUEST			PROPOSED 1961 BUDGET		
	Budget G	Non Cong. Inc. H	Cong. Inc. I	Cong. Inc. J	Non Cong. Inc. K	BUDGET L
AMERICAN MISSIONS	3,529,190	857,501	2,671,689	2,290,750	857,501	3,148,251
WORLD MISSIONS	2,788,002	831,353	1,956,649	1,874,250	831,353	2,705,603
THEOLOGICAL EDUCATION	694,714	15,000	679,714	708,050	15,000	723,050
COLLEGE EDUCATION	1,760,442	40,500	1,719,942	1,561,875	40,500	1,602,375
PARISH EDUCATION	398,535	8,750	389,785	374,850	8,750	383,600
YOUTH	241,501	22,200	219,301	208,250	22,200	230,450
CHARITIES	1,116,922	174,150	942,772	791,350	174,150	965,500
PENSIONS	635,384	110,600	524,784	520,625	110,600	631,225
TOTAL-CURRENT PHASE	11,164,690	2,060,054	9,104,636	8,330,000	2,060,054	10,390,054

Co-operation, Service, Administration—

OPERATION AND CO-OPERATION PHASE 1961

The ALC will be doing co-operative work with other Churches which will call for 13.79% of its total budget for 1961, a heritage of happy relationships and accomplishments over many years particularly in the National Lutheran Council and Canadian Lutheran Council. The amounts for membership and travel for the Lutheran World Federation and World Council of Churches are a small part of the total. The amounts included in this co-operation section are arrived at differently than in the case of work which is distinctly done by The ALC. Joint decisions are made by representatives of the participating Churches about work to be undertaken together. The proportionate share of the total is then requested from each Church. The ALC will make up 40.02% of the National Lutheran Council in 1961. This will call for our budget to include $408,264 for National Lutheran Council and $1,672,484 for Lutheran World Action. For Canada $38,114 is budgeted for the Canadian Lutheran Council and Canadian Lutheran World Action.

The Church has planned for the continuation of Field Services which it has had in the past. It is at this point that the Stewardship office is provided for, since it serves the congregation; and here the Evangelism staff is supported in its mission. This is the place in the budget for Public Relations, which includes $250,000 for Radio and TV programming. Here too is provision for Research and Social Action, and for Worship and Church Music.

The word "Administration" may mean many different things to different people. To some it means salary, pension, and travel of all employees of the Church, whether engaged in administering a program or actually carrying it out in some field capacity. To others it means the expense of the boards for travel, promotion, operations, etc. There is no commonly accepted definition of the word.

However, in answer to numerous and persistent requests for information, it can be reported that on the basis of the requests of boards for budget funds it appears that The ALC will begin with between ten and fifteen fewer full-time employees than the approximately 233 people who have been in the service of the uniting Churches. The cost of salaries and pensions will be increased about $130,000, which is not surprising. Among the reasons: the pension cost will follow the plan recommended to the congregations; salary procedures require equalization; increased services by some boards; anticipation of some further inflation.

With considerable pleasure it is pointed out that the "administrative" line on the 1960 combined operations is 3.42% of the total expenditure; on the 1961 budget it is 1.97%.

OPERATION AND CO-OPERATION PHASE FOR 1961

	Congregational Income	Non-congregational Income	Total Expenditures
CO-OPERATIVE ENTERPRISES	$2,381,790	115,000	$2,496,790
ADMINISTRATION	352,107	4,000	356,107
FIELD, SPECIAL SERVICES	910,093	380,200	1,290,293
AUXILIARIES	297,010	48,000	345,010
ASSEMBLIES, COUNCILS	124,000		124,000
CONTINGENT FUND	100,000		100,000
TOTAL	$4,165,000	$547,200	$4,712,200

The Church Prepares the Way—

THE FORWARD PHASE FOR 1961

The destiny of The American Lutheran Church rests in its willingness to move ahead in capital expenditures. It is in the Forward Phase and its enthusiastic support that the Church will show its vision of an aggressive and dynamic program. American Missions will be much more ready for its open doors when the Church Extension Fund can be increased. World Missions can move effectively when it can improve its physical equipment on the fields. The educational ministry is greatly dependent on being able to build for the new student generations.

Ordinarily $2,000,000 will be considered a good level for the on-going Forward Phase, keeping a good balance of the benevolence dollar for expansion. However, in the light of the 1961 Jubilee Fund, the 1961 Forward Phase will be $1,000,000. This will make $3,000,000 available for capital use the first year.

FORWARD PHASE 1961

	Requested Total	Proposed Total	Congregational Income	Non-congregational Income
AMERICAN MISSIONS	$1,500,000	$200,000	$100,000	$100,000
WORLD MISSIONS	369,624	70,000	.....	70,000
COLLEGE EDUCATION	1,500,000	630,000	550,000	80,000
STUDENT FOUNDATIONS	95,556	100,000	70,000	30,000
TOTAL	$3,465,180	$1,000,000	$720,000	$280,000

THESE ARE THE ACTIONS THE CHURCH IS ASKED TO TAKE IN APPROVING THE 1961 BUDGET

1 WHEREAS, The congregational benevolence contributions, not counting special and earmarked gifts, to American Lutheran Church, The Evangelical Lutheran Church, and United Evangelical Lutheran Church totalled $12,170,000 in 1959; and

WHEREAS, The assumption of a growth factor including both membership and stewardship of approximately 4 per cent in each of 1960 and 1961 seems feasible; and

WHEREAS, It is hoped that the promotion of the Jubilee Fund of $2,000,000 in 1961 will cause extra response; therefore

BE IT RESOLVED, That the anticipated congregational benevolence giving for the 1961 budget of The ALC including the Jubilee Fund be set at $15,200,000.

2 BE IT RESOLVED, That the anticipated non-congregational income of $2,902,254 be added to the anticipated congregational income of $15,200,000, and that the spending program for 1961 be planned at $18,102,254.

3 BE IT RESOLVED, That the Current Phase for 1961 be approved in the amount of $10,390,054, of which $2,060,054 is expected from non-congregational benevolence sources and $8,330,000 is to be allocated from congregational benevolence income, the allocations to be made as follows:

	Congregational Income	Non-Congregational Income	Total Expenditures
AMERICAN MISSIONS	$2,290,750	857,501	$3,148,251
WORLD MISSIONS	1,874,250	831,353	2,705,603
THEOLOGICAL EDUCATION	708,050	15,000	723,050
COLLEGE EDUCATION	1,561,875	40,500	1,602,375
PARISH EDUCATION	374,850	8,750	383,600
YOUTH	208,250	22,200	230,450
CHARITIES	791,350	174,150	965,500
PENSIONS	520,625	110,600	631,225
TOTAL	$8,330,000	$2,060,054	$10,390,054

4 Be It Resolved, That an Operation and Cooperation Phase in the amount of $4,712,200 be approved for expenditures in these general categories:

5 Be It Resolved, That a Forward Phase in the over-all amount of $1,000,000 be approved and that, anticipating $280,000 in non-congregational income, the amount of $720,000 be budgeted as expectation from congregational benevolence.

	Congregational Income	Non-Congregational Income	Total Expenditures
CO-OPERATIVE ENTERPRISES	$2,381,790	$115,000	$2,496,790
ADMINISTRATION	352,107	4,000	356,107
AUXILIARIES	297,010	48,000	345,010
FIELD, SPECIAL SERVICES	910,093	380,200	1,290,293
ASSEMBLIES, COUNCILS	124,000	.....	124,000
CONTINGENT FUND	100,000	.....	100,000
TOTAL	$4,165,000	$547,200	$4,712,200

How about 1962?

Everyone will understand that the recommendation of the 1961 budget has many elements of uncertainty in it. This is much more true for 1962. It is strongly recommended, therefore, that the Joint Council be instructed not only to "review" the 1962 budget, but to engage in full-scale budget consideration. Assuming that such action will be taken, a 1962 budget is suggested as a guide to the work of the Joint Council. The amounts cannot be defended at present.

The size of the 1962 budget rests on the $13,200,000 which is the congregational benevolence base for the 1961 budget. A growth factor of 5% is added ($660,000) and $1,000,000 is added to the Forward Phase to replace the $2,000,000 Jubilee Fund. This gives a total from congregations of $14,860,000. The addition of anticipated non-congregational income of $2,997,781 gives an over-all budget of $17,857,781.

The following summarizes the 1962 budget proposal, showing totals for the three phases compared with the similar totals on the 1961 budget:

	1961 Budget			1962 Budget		
	Congregational Income	Non-Cong. Income	Total Budget	Congregational Income	Non-Cong. Income	Total Budget
CURRENT PHASE	$8,330,000	$2,060,054	$10,390,054	$9,104,000	$1,853,000	$10,957,000
OPERATION AND COOP.	4,165,000	547,200	4,712,200	4,361,000	539,000	4,900,000
FORWARD PHASE	720,000	280,000	1,000,000	1,395,000	605,000	2,000,000
	13,215,000	2,887,254	16,102,254			
JUBILEE FUND	1,985,000	15,000	2,000,000			
TOTAL	$15,200,000	$2,902,254	$18,102,254	$14,860,000	$2,997,000	$17,857,000

THIS IS THE ACTION THE CHURCH IS ASKED TO TAKE ON THE 1962 BUDGET

Be It Resolved, That the proposed 1962 budget be received and committed to the Joint Council with the request that it be restudied in the fall of 1961 and, if desirable, changed within the limits set forth in the Constitution.

"On Our Way Rejoicing"

THE JUBILEE FUND

Many emotions will be found in the hearts of people belonging to the congregations of the uniting churches as they think about their new life in a new Church. Among these will be the sense of gratefulness for a wonderful Christian heritage, and a determination to carry the rich gifts of the past into the fine promise of the future. In order that we might be united in expressing these deep feelings and intentions these churches have planned a Jubilee Year which is to bridge the months from Pentecost Sunday of 1960 to Pentecost Sunday of 1961. Within the plans for this Year are four areas of special attention: Bible Study, Prayer, Evangelism and Stewardship.

One of the major expressions of thankfulness and rejoicing in the area of stewardship is to come in the gathering of a Jubilee Fund of $2,000,000. The Fund is to be used in several areas of interest in the life of the new Church. Its chief emphasis will come in the receiving of a Jubilee Offering in each congregation of the Church on Pentecost Sunday, 1961.

THIS IS THE ACTION THE CHURCH IS ASKED TO TAKE ON THE JUBILEE FUND

WHEREAS, The Jubilee Year Committee has recommended "that some specific cause or causes in the new Church be made the objective of the Year of Jubilee Offering on Pentecost Sunday of 1961 as a united testimony of our love for the Lord and our thanksgiving for His gracious guidance of our Churches into this union," and

WHEREAS, The Joint Union Committee has concurred in the recommendation of the Jubilee Year Committee that the goal of the Jubilee Year Fund shall be $2,000,000; and

WHEREAS, The Joint Union Committee has approved allocation of the Jubilee Year Offering as these funds are received; therefore be it

RESOLVED, That the American Lutheran Church approve a Jubilee Year Fund goal of $2,000,000; and be it further

RESOLVED, That Allocation of the Jubilee Year Fund be made as follows:

THEOLOGICAL EDUCATION	Capital Seminary	$150,000	
	Luther Seminary	150,000	
	Wartburg Seminary	150,000	
	Lutheran Seminary, Saskatoon	50,000	
			$ 500,000
COLLEGE EDUCATION	For the California College		300,000
WORLD MISSIONS	For Capital Development in Brazil	$150,000	
	For Capital Development in Ethiopia	150,000	
			300,000
AMERICAN MISSIONS	For a Jubilee Mission Church in each of the 19 Districts		800,000
CHARITIES	For scholarships		100,000
			$2,000,000

And be it further

RESOLVED, That in the light of anticipated non-congregational income of $15,000, the Jubilee Fund be established with $1,985,000 expected from the congregations; and be it further

RESOLVED, That in the event the $2,000,000 is not received, the amount received shall be pro-rated to the several activities in the approved allocation.

Hymn of the Month

For April — "O Sacred Head Now Wounded"

By Laurence N. Field

O sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, thine only crown;
O sacred Head, what glory,
What bliss till now was thine!
Yet, though despised and gory,
I joy to call thee mine.

is hymn is recognized as the most graphic and ng of all Good Friday hymns. Words and melody together powerfully. The text was for a long time uted to Bernard of Clairvaux (1091-1153), one e noblest figures of the latter Middle Ages. Of Luther wrote: "If there ever has lived a truly fearing and pious monk, then St. Bernard was a one, whom I rank higher than all the monks popes in all the world, and I have never heard ad of anyone that can be compared with him." rtunately, scholars are now pretty well agreed he did not write it. It becomes, then, the work of pious, humble monk who placed it in the alms f the Church, like the widow in Luke 21, 2-3, and content to remain anonymous and let others have raise.

is is one of seven Latin hymns, by some mystic , who, as though lying prostrate before his Crucified aised his eyes in adoration, first to the feet, then e knees, the hands, the side, the breast, the heart, finally to the head of his crucified Lord, and wrote mn to each. This, the last of the series, is considered the best. Paul Gerhardt, "Prince of Lutheran n Writers," translated all seven in a version that ed by many as more beautiful than the originals selves. It is from his German that our English lation was made.

e melody is also one of the famous hymn tunes of me. Because of its affiliation with this text, it is l "The Passion Chorale." The chorale is Luther's unique gift to Church song. It seems almost as gh by God's special arrangement that it stood at hand when Luther wrote to his friend, Spalatin, in 1523: "I wish to make German psalms after the example of the ancient fathers: that is, spiritual hymns whereby the Word of God through singing may conserve itself among the people. I beg of you to join hands with us." Next year appeared the famous little hymnbook, "Achtliederbuchlein," that swung open the gates of congregational song again that had been barred for a thousand years from the Roman "Mass." The Lutheran chorale sprang from two sources. The first was folk song, which came from the people, the laity. The second was plain-chant, used by priest and choir in Church, but as part of the liturgy only.

It seems almost unbelievable that the "Passion Chorale" was originally a secular melody, composed by Hans Leo Hassler about the year 1601 for the love song,

"My heart is all a-flutter,
A lovely maiden is the cause."

It soon graduated from this circle, however, and many are the attestations of a higher kind of love, that have appeared ever since. Bach was very fond of it and used it in many arrangements and combinations. In his immortal oratorio, "The Passion According to St. Matthew," for instance, he used it no less than five times, each time harmonized differently. This melody and text go together almost invariably. But we did have this question one time: "Why this heavy and sombre melody?" And we replied: "What would you have, a waltz tune?" One hymnbook had it set to "Aurelia" (cf. SBH 149). To the undersigned, that lively melody is a travesty when set to these words. Does the reader agree?

What language shall I borrow
To thank thee, dearest friend,
For this thy dying sorrow,
Thy pity without end?
O make me thine for ever,
And should I fainting be,
Lord, let me never, never
Outlive my love to thee.

Three Cheers for the Lutheran Student Association!

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

A few weeks before my first article of the series "From a Country Parsonage" was to be published, a gentleman from the LUTHERAN HERALD called me long distance in order to find out more about me. Of course it had to be THE day of my semi-annual session at the beauty shop, to which the call had been transferred.

Here I sat, curlers in one half of my head—the other half dripping wet—trying to answer his many personal questions, while some of the ladies around me could hear every word I said. This I didn't mind too much, when he asked me about my family, education, hobbies, favorite dishes etc. But when he wanted to know how I met my husband, I thought this was going just a little too far.

"Please," I pleaded, "I am in a beauty parlor right now. Can't I write the answers to you? Oh, I see! You have to make a deadline. Well, then, alright, I'll tell you: I met my husband in the basement of a church over cheese sandwiches!"

"I beg your pardon! Did you say you met your husband in a drugstore over cheese sandwiches?"

"Oh, no! Not a drugstore. A church!"

"What? A church? What does a church have to do with cheese sandwiches?"

"Oh, really! Do I have to go into details?"

"Yes, please do!"

"Well, I suppose I have to! Can you hear me better now? Fine! When I was a graduate student at Columbia University in New York, and he a graduate student at Union Theological Seminary, we met after a Matin Service of the Lutheran Student Association. We always ate lunch afterwards in the basement. That day I was on the refreshment committee and served him cheese sandwiches which he liked. But it was really the way I organized my dishwashing afterwards which made him decide to marry me!"

"I see. Very fine! Thank you so much."

When I was a young college student, even before I had met my husband, I resolved that the LSA (Lutheran Student Association) should always have a special place in my heart. That I have not been able to devote as much time and effort to this fine organization during the last decade can be blamed on my being so busy raising future LSA'ers!

To many the LSA is a kind of home, first of all of course a spiritual home, where they can attend Lutheran services and Bible studies. At LSA meetings fine speakers are usually heard, and often current problems are discussed. The Lutheran student pastor or counselor is always available to discuss the student's problems, may they be of academic or personal nature, and to help them solve these problems as well as they can.

Needless to say, quite a few young people have fou and will find their husbands or wives in the LSA, a it is said that as a rule LSA marriages have proven be happy and stable. Our former student pastor, who had many years of experience with Lutheran studer does not know of any LSA marriage which ended i divorce. This may, of course, not be the statistical pict of the whole country, but it is only of a small sect of the East.

Now, having been such an enthusiastic LSA'er my time," I was delighted last year when our pasto conference was to be held at the nearest LSA Hou I confess that I felt a slight tinge of jealousy upon ent ing this house, which was by no means new, but h recently been decorated in excellent taste. How m more effective the work among our students could ha been, had we had such a house!

I had been looking forward to hearing our main spe er at the conference and kept my fingers crossed that little four-year-old son would behave. He had been r ning about the house, and before long he had made fascinating discovery, that one can climb out of a wind from the meeting room onto a wide porch which surrou ed most of the house.

Utterly delighted he managed to open the window, a out he went and back in through the door, having ma the rounds of the house!. This was lots of fun! I h settled him down at the beginning of the speech, a we got just as far as the important topic of LSA m riages when my son dashed out of the window and peated his rounds with great joy. Soon after my kno edge of child psychology gave out, and I removed h forcibly across the street where he played on the ph grounds of a school. Of course I missed out on most the speech to my great sorrow.

We returned as cake and coffee were being serv and not even the most delicious cake could keep son away from the window. So out again he went again he came, laughing loudly at this feat accomplish

As soon as I had the chance, I apologized to our sp er for the disturbance, which he accepted graciou (He has several small children himself.) But I coul resist to tell him—with my biggest smile—

"You see, this lively little fellow who disturbed talk today, is, after all, the result of an LSA marriage

Alternative to Insomnia

ave a rare bout with insomnia. Normally I sleep eep of the healthy, if not the just, but this particu- ight neither poppy nor mandragora could have me easement. I lay and stared into the ceiling, ng my Puritan conscience with the suggestion of obarbital, wondering if anyone ever went to sleep ounting sheep.

urned to the sleepy-eyed but wide-awake kings of espeare, the sad monarchs who wanted so much to : Henry IV:

O sleep, O gentle sleep, Nature's soft nurse, how have I frighted thee?

Macbeth:

Sleep that knits up the ravelled sleeve of care . . . Balm of hurt minds . . .

was futile. Impossible. To think on sleep even with ssistance of Shakespeare was to court sleeplessness, virl in the eternal squirrel cage: "You've got to , you've got to sleep! Try to sleep now, try, try,

Theology of Sleeplessness

finally decided that insomnia was a theological lem. I did not sleep because I did not dare to sleep. en got out of bed, selected an album of chorales, settled down with the hi-fi. The best thing was a rendition of "A Mighty Fortress" with snarling pets. The chorus shouted and the trumpets ta-ta-

And though the world with devils filled
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.

world with devils filled." That was the trouble. s been said that by "devils" Luther meant people were bothering him. But he didn't. He worried t people too, the Roman Church with its power, rmies arrayed against him and his little flock. But than that he worried about the hosts of demons— warm of furry spirits who sat on his chest, perched is ear, buzzed in his brain. The Demons Doubt, ond, and Dismay, the Demons Terror, Waver and , Plausible Retreat, and Let's Think This Over. Demons Self-Pity, Good Old Days, and Grumble. ey came at night with a million more; their furry

Lullabye With Trumpets

tread whispered on the cobbles; they glided in on moonbeams. He tried to brush them off like mosquitoes, but they came back. He looked at them with red-rimmed and sleepless eyes.

Blow That Horn

Until the night he got the trumpet. It was an angel who brought it. Not your mousy little angel with curls but a brawny angel with blood in his cheeks and a mane of hair. "If you want to get rid of those things," said the angel, "just blow it loud." And Martin took the trumpet and he put it to his lips and he closed his red-rimmed eyes and he blew and blew. "Louder," said the angel. The veins swelled in Martin's forehead and his eyes strained behind his lids and his cheeks stood out like sails in a wild wind and he blew and blew. "Louder," said the angel. The sound thundered out of the golden bell. It rattled against the walls. Plaster came down in a cloud, a windowpane shattered. The sound sailed out into the street and into the square and over the city wall and out across the fields and the forests. "Louder," said the angel.

Now while he blew, Martin became worried about *what* he should blow. He meant to stop and ask the angel about it. He would say tactfully, "Look, I feel a little foolish blowing this way and not having much of a tune. . . ." He meant to be very tactful. But the Angel wouldn't let him stop.

Mighty Fortress

After a long time the angel said, "Open your eyes now and look around you but don't stop blowing." And Martin opened his eyes and he saw around him not the walls of his little room or the demons but the walls of a mighty fortress. And thousands and thousands of people were crowding into it singing and shouting for joy. And what they were singing he was playing. It was all one: tune and trumpet and fortress; it was all of God and for God now and forever.

Toward Palm Sunday

The Conqueror's W

The Lesson: Isaiah 62:10-12 • The Gospel: John 12:1-16

Monday, April 4

PRELUDE

John 12:3

Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus . . . and the house was filled with the fragrance. . . .

This anointing at Bethany has no direct connection with the entry of Christ into Jerusalem, except that it is a demonstraton of the fact that He had already entered into the heart of a grateful soul, Mary. These feet, at which she had formerly sat, she now anointed. This was an act of devotion, pleasing to Christ whom it honored. It was a deed that "filled the house with its fragrance." Wherever there is true worship and devotion this is what follows.

If our hearts speak to us of Jesus as Mary's heart did, then, O God, give us the grace to "anoint His feet" in the spirit of worship whereby we also acknowledge Him as our King. By our praise, our prayers, our manner of living, may there be known the fragrance of Christian faith.

Tuesday, April 5

ENTRY

Matthew 21:5

"Tell the daughter of Zion, Behold, your king is coming to you, humble, and mounted on an ass."

So Jesus came into Jerusalem, riding on a lowly beast of burden making His entry into the very jaws of suffering and death that He might destroy their power forever. Perhaps if we had been there on the sidelines that day, we would not have been too impressed with it because of our failure to see. But from where we stand today we can see that He entered as a King in humble form because it was through His humility that He was to be exalted, and earn the praise and thanksgiving of sinners everywhere.

Enter into my heart, Jesus King, and there crucify all that is sinful within. For that is the work You wish to do for me. Only when this is done shall You be King in my life. Then Your Mission shall be accomplished with me. In Your Name I pray. Amen.

Wednesday, April 6

THE CONQUEROR

Isaiah 53:12

Therefore I will divide him a por with the great, and he shall divide spoil with the strong.

These are words that belong to a K and they are speaking of One who king indeed! The words that go be describe this King and how He ea His title and position. By lowlines was, and humility; by suffering for man sin, by laying down His life man. By this route He became the of Kings. The kingship Jesus would over us comes when we have been quered by His love. We are His sub when we live under Him in His kingd serve Him gladly.

Help me to keep the King quee settled in my life, dear Jesus. Drive my heart all others that would rule would seek to keep control over par me, thus keeping me from full dedica to the One who has bought and freed in order that I shall be His own. A

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Thursday, April 7

DEMONSTRATION

John 12:13

So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed be he who comes in the name of the Lord, even the King of Israel!"

Much has been written about this scene at the Bethany gate of Jerusalem. We have been reminded how easy it is to put on a big demonstration, to go "all-out" while the spiritual temperature is up. And then, how easy it is to cool off again, and even to do a turn-about. But among those who stood there that day, not all of them cooled off again but remained true to the confession they called out. They believed in the King. They may have said so on this day; but they did their best demonstrating in terms of faith in the days and years ahead.

Dear God, this is the best, the most genuine and pleasing demonstration any of us can give: that we live day in and day out in the spirit of Jesus with a steadiness that only a good faith can supply. Give us this good ability. Amen.

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Friday, April 8

CLEAR THE WAY

Isaiah 62:10

"Go through, go through the gates, prepare the way for the people; build up, build up the highway, clear it of stones."

This word, first given to the people of Israel, is a word that is given to every generation, and one that must be listened to and obeyed if Christ is to make His entry into the hearts of man. Entry cannot be made if the stones of human resistance, stubbornness, wilful disobedience and worldliness form a barricade against the coming of Christ. It is the work of every believer to aid the Spirit in preparing the way so that Christ may come in His fulness. By our prayer and witness we help clear the way.

Awaken us to the fact that the world is in need of the King, dear God, but before it can receive Him, it must be made ready for Him. Make us prayerful and active that the hindrances may be lifted and the road made clear for the Kingdom. Amen.

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Saturday, April 9

DO WE FOLLOW?

Philippians 2:5

Have this mind among yourse which you have in Christ Jesus, though he was in the form of God emptied himself, taking the form servant. . . .

Here we have an assignment and Example. Jesus had something in m It was a determination to be compl obedient to the Father, and to carr out as a servant. All the way along earthly path He gave of Himself; emptied Himself of glory and pers importance for the sake of His mis Our place in the scheme of God's poses becomes real when we also have "mind," give ourselves, lose ourselv Christian service.

I have been conquered by the O Father, and now it is through me He desires to continue the work He begun. Give me the humble mind t may depend upon my King; the se mind that I may be anxious to di my faith in love. Amen.

gressmen Eat Pancakes, ark Shrove Tuesday

nbers of Congress joined in an t English observance of Shrove ay at Washington, D.C.

y heartily joined Rep. J. Floyd ng (D.-Kan.) in eating a big ke breakfast in recognition of the l Pancake Race conducted each between the women of Olney, nd, and Liberal, Kan.

Pancake Race on Shrove Tues- a custom dating back to 1445 ney, England. It was the custom glish housewives to make pan- on the day before Lent in order up all animal fats in prepara- or the Lenten fasting.

Olney, the villagers also enjoyed of revelry which was supposed to at 11 in the morning, a sort tish-style Mardi Gras. Tradition that the verger of Ss. Peter and Church was bribed to ring the n hour early for the church so the revelry which followed begin sooner.

housewife, taken by surprise, on her shawl and came running church forgetting that she still ner frying pan in her hand. after, the villagers recreated the assing incident by staging an l race in which housewives, flip- pancakes as they ran, raced for urch door.

1949, citizens of Liberal, Kan., happens to manufacture a great of fine pancake flour from the wheat fields of the vicinity, chal- l the Olney villagers to an inter- al contest.

zigzagging course was laid out the streets of Liberal, exactly in length, 412 yards to the followed by the housewives of . Times are compared by trans- ental telephone.

s year's winner was Olney which orges ahead 6 to 5 in the two-city tition. Congressman Breeding ex- d that Liberal housewives were handicapped this year by a 6-inch snowfall and icy streets.

On hand to greet members of Congress and acquaint them with the unique Shrove Tuesday custom was Miss Mary Collingwood, the 1959 winner from Kansas, whose time, one minute and 16 seconds, is a record for the course.

Also on hand was the Rev. James Valliant, rector of St. John's Episcopal Church, Olney, Md., who in 1957 exchanged pulpits with the Rev. Ronald Collins, vicar of Ss. Peter and Paul's in Olney, England.

The free pancakes were provided by the Junior Chamber of Commerce of Liberal, Kan.

—RNS Photo

WCC SECRETARY IS ART CRITIC—Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, plays the part of art critic in the program "Rembrandt and the Gospel" which was presented recently on NBC-TV. He described the Dutch master as the only true Biblical painter "for he roams through the Bible from beginning to end and gives us what he discovers."

REFUGEE STAMPS APRIL 7

Seventy governments have agreed to join in simultaneously issuing postage stamps in commemoration of World Refugee Year.

April 7 has been designated for the issuance. The United States is participating.

Property Values Rise in Non-White Areas

Where non-whites buy houses, real estate values are four times more likely to rise or be constant than are prices in areas remaining all white, according to a newly-published economic study.

Striking at the widely-held belief that entry of non-whites into a neighborhood always causes property values to decline, the findings were based on a study of 10,000 real estate transactions in six cities of the northern United States.

The study was conducted by Luigi Laurenti, a research economist, who devoted five years to the task. It covers a nine-year period of transactions in the San Francisco Bay area and Philadelphia, with supporting evidence from other surveys in Chicago, Kansas City, Detroit and Portland.

Mr. Laurenti's work, called Property Values and Race, is one of a series of five reports financed by a grant of $305,000 by the Fund for the Republic. The reports are being prepared for the Fund's Commission on Race and Housing, an independent citizen's group established in 1955.

The Laurenti report's major findings revealed that 41 per cent of neighborhoods entered by non-whites showed no change in prices; 44 per cent showed a comparative rise between 5 and 26 per cent of price; and only 15 per cent showed a comparative decline—between 5 and 9 per cent of price.

"The major statistical finding," Mr. Laurenti said, "is that during the time period (covered by the study) and for the cases studied, the entry of non-whites into previously all-white neighborhoods was much more often associated with price improvement or stability than with price weakening."

More important than race in determining real estate values within slums, Mr. Laurenti said, are other economic factors, such as the pressure toward illegal conversion of buildings.

"The evidence obtained indicated that non-whites were maintaining their

properties at least as well as white homeowners in comparable areas," he said, and suggested that, because the non-whites who manage to enter all-white neighborhoods generally are more educated than their new neighbors, their ability and willingness to maintain property is generally greater."

Some possible exception noted in the study were that the rises in property value which Mr. Laurenti found merely reflect stiffer loan conditions than non-whites have to meet, and that smaller down payments by non-whites inflates selling prices.

Blind Aid Groups Merge

Merger of two Protestant agencies providing religious literature in Braille and recordings for the blind was announced at the annual meeting of the John Milton Society for the Blind in New York.

The 81-year-old Society for Providing Evangelical Literature for the Blind of Philadelphia is merging its assets with the John Milton Society "as soon as legal procedures can be taken care of."

Founded in 1879, the SPERL group has been inactive in the publishing field since World War I, but has maintained its investments and provided grants to other agencies serving the blind, including the John Milton Society, which is sponsored by nearly 60 denominations.

Dr. Dwight C. Smith, general secretary of the John Milton group, said the merger will strengthen the reserve funds of the society which in 1959 distributed more than 83,000 pieces of Braille devotional literature and 52,000 long-playing records for blind persons who do not know Braille.

Last year's total, he noted, meant an increase of four per cent in the distribution of Braille literature and a gain of five per cent in records compared to 1958.

Braille literature distributed by the society includes the monthly John Milton Magazine for Adults, the monthly Discoverer for Children, and the John Milton Sunday School Quarterly. Among the recordings are the John Milton Talking Book Magazine and the John Milton Recorded Sunday School Quarterly.

Among Lutherans

After 10 years . . .

JUC Winds Up Affairs, Makes Convention Plans

Preparations for the constituting convention of The American Luther Church were completed in Chicago by the Joint Union Committee for t three-way merger on which it has labored for a decade.

The convention, to be held in Minneapolis, April 22-24, will bring togeth the Evangelical, American and United Evangelical Lutheran Churches in church body of some 2,250,000 members. The new denomination will beg to function officially on Jan. 1, 1961.

Although scheduled for a two-day meeting, the JUC wound up its work an evening and morning session, Mar. 2-3. As only last-minute details remained to be settled, the agenda was completed ahead of schedule and the committee adjourned after making tentative plans to meet in Chicago on Sept. 28 and in Minneapolis on Dec. 19. It is expected that the committee will be formally discharged at the end of this year.

Printed copies of the JUC's report to the constituting convention of The ALC were distributed to committee members. Its contents include recommendations on all matters on which action must be taken to organize the new Church as the successor to the three uniting bodies.

The JUC also received copies of a loose-leaf Handbook containing the articles of incorporation, constitution and by-laws of the new Church, a model constitution for its districts, and the United Testimony on Faith and Life, the doctrinal statement approved by the three church bodies as a basis for merger. One section also provides for listing the officers and boards of the Church.

Each congregation and each member of the clergy roster of The ALC will receive a copy of the Handbook, which is to be included in the official records of each local church.

Of the 27 regular and five advisory members of the present Joint Union Committee, only 12 have been associated with the committee since it began merger negotiations on Feb. 13-14, 1951. Over the years, 17 others served on the JUC, five of whom died while members of the committee.

Participating in the merger negotiations from the beginning have been three members of the present ALC, including Dr. Henry F. Schuh, its president; Dr. E. C. Fendt and Dr. William L. Young, who has been sec tary of the JUC during the ent decade of its activity.

ELC veterans as regular memb of the committee are Dr. Alvin Rogness and Dr. Joseph L. Knuts with Dr. J. A. Aasgaard, presid emeritus of the Church; Dr. T. Gullixson and Dr. J. R. Lavik n serving as advisory members.

The UELC has been represent from the start by Dr. Joseph M. Gi Mr. Harold W. Holm, Dr. Lawre Siersbeck and Dr. Hans C. Jers who, while president of the Chur presided as chairman of the JUC d ing its first four years of existence.

Plans for the three-way merger w initiated in 1949 at a meeting cal by the late Dr. N. C. Carlsen, pr dent of the UELC. Dr. Carlsen guid the preliminary steps in the union liberations but died early in 1950 fore the three church bodies acted form the JUC.

Late in 1958, death also claimed Tillman M. Sogge, ELC layman, w was chairman of the JUC four ye Others who died while members of committee were Dr. R. A. Ofste and Mr. Oscar E. Westberg of ELC and Mr. N. T. Lund of UELC.

CLERGY SHORTAGE ACUTE

One of the most acute clergy shortages in all world Lutheranism continues to afflict the Church of the Augsburg Confession of Alsace and Lorraine, according to the latest figures at church headquarters in Strasbourg, France.

They showed that the 240,000-mem ber body, which is the largest o France's two Lutheran Churches, cur rently has only 127 ordained minis ters available to fill 232 regular pas torates and care for 145 outlying preaching points.

ɪrans Contribute Stewardship Book

ır Lutheran churchmen are ; nine authors of a new book ırdship in Contemporary The-" to be published April 1, by ation Press.

: volume is an outgrowth of a ogical Study Conference on Stew-p held by the National Council urches at Wagner College, Staten , N. Y. The Rev. T. K. Thomp-xecutive director of the Depart-of Stewardship and Benevolence NCC, is the editor.

heran writers who contributed chapters of the book are Dr. t Paul Roth, professor of New nent theology and Dean of the ate school of Lutheran Theo-l Seminary in Columbia, S. C.; Warren A. Quanbeck, director of ate studies at Luther Theological ıary in St. Paul, Minn.; Dr. Ed-f. Carlson, president of Gustavus ohus College in St. Peter, Minn.; Dr. T. A. Kantonen, professor of natic theology at Hamma Divinity l in Springfield, Ohio.

icate Japanese ature Center

what was expected to go on l as one of 1960's most signifi-events for Lutherans of this coun-he Lutheran Literature Society ated a new, modern publishing in Tokyo.

e society, which in its nine years stence has published 50 Japanese-age Christian books and 60 is a joint agency of the 10,000-ber Japan Evangelical Lutheran ch and 11 North American, Nor-n and Finnish mission organiza-

anese, European and North ican Lutherans together gave 00 for the land purchase, con-ion and equipment of the new , which is a concrete-and-steel ory building with 400 square feet oor space. About 100 persons led into its conference room for edication service.

e society also operates bookstores ategic locations in three other Japanese cities: Nagoya, Kobe Kumamoto.

New Foreign Missions Appointments Announced

Assignment of nine missionaries to help carry on the work of The Evangelical Lutheran Church on three continents was announced this month by the ELC's Board of Foreign Missions.

Four of the missionaries will carry on medical, construction, evangelistic and charities work in the Cameroun, formerly French Cameroun, which became an independent nation Jan. 1. They will join more than 240 missionaries and others already at work there. Another will go to Tanganyika.

The other assignments involve Brazil and Japan.

The missionaries to the Camerouns will have completed French studies in Paris, France, before proceeding to the mission fields—in most cases, by next fall, said Dr. Rolf A. Syrdal, Foreign Missions executive director.

Called as a medical missionary was *Dr. Don P. Swenson,* 30-year-old Minneapolis man who was educated at Phillips Academy, Andover, Mass.; Harvard College, and the University of Minnesota Medical School. His wife is the former Clarise Lunneberg.

Richard Blundell, 32, a Minneapolis architectural engineer, has already left with his wife and young sons for the French language training. Mr. and Mrs. Blundell are graduates of the University of Ohio.

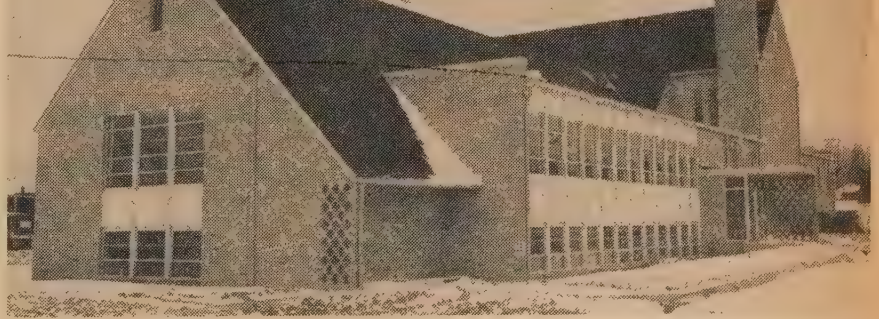
Mr. Blundell will become a missionary builder with responsibility for designing and constructing church and educational buildings throughout the Cameroun mission field. He will also train crews of workmen in the building trades.

Robert W. Bergland, 27, of Clearbrook, Minn., and his wife, the former Phyllis Metcalf, will leave for Paris this summer after he completes training at Luther Theological Seminary in St. Paul, Minn. Mr. Bergland is a graduate of Concordia College, Moorhead, Minn. They will become evangelists in the Cameroun.

Miss Verna Syverson of McIntosh, Minn., is a 1945 graduate of Bemidji State Teachers College in Minnesota, and also attended the Lutheran Bible Institute. She leaves this summer for the language study to prepare for her work as matron of an ELC orphanage at Meiganga in the Cameroun.

Assigned as a missionary evangelist was the Rev. *Lloyd Swantz,* a native of Union Grove, Wis., who is now studying at the University of Finland with his wife Marja, a native of Finland.

Rev. and Mrs. Swantz have accepted a call to serve under the Lutheran World Federation in Tanganyika. He has studied at Luther College, Decorah, Iowa; University of Oslo, Norway; King's College, London, England, and Luther Theological Seminary, St. Paul, Minn. Since his ordination, he has been in charge of Lutheran work in England with headquarters



OHIO CHURCH DEDICATES—A new $100,000 parish education unit pictured was dedicated last month by Our Savior's Rocky River Church, in suburban Cleveland, Ohio. Pastor of the parish, the Rev. A. C. Towne, conducted dedicatory rites. Speaker was the Rev. Elmer Christiansen, director of adult education of the American Lutheran Church. The new unit contains 15 multiple purpose classrooms.

at Hothorpe Hall. His wife has served one term in Tanganyika.

Two young men who are completing training at Luther Theological Seminary, St. Paul, were assigned to Brazil, a new mission field for the ELC, which now has 19 missionaries there.

David J. Nelson, 28, a native of Cadott, Wis., was educated at Lutheran Bible Institute and Augsburg College, Minneapolis.

Edward A. Olander, 27, Chicago, was educated at Augsburg College, Minneapolis; Lutheran Bible Institute in Seattle, Wash.; Minot, N. D. State Teachers College; and George Washington University, Washington, D. C.

Both young men will be evangelists and will leave this summer.

Assigned as an evangelist to Japan was *Orlando K. Hash,* 29, also finishing Luther Theological Seminary training. He was educated at Waldorf College, Forest City, Iowa, and Luther College, Decorah, Iowa.

Mrs. Esther Ellefson will leave for Japan this summer to become house mother for the ELC school for missionary children in Tokyo. Born at Le Mars, Iowa, she attended Madison, S. Dak. Teachers College. She has taught at several schools in South Dakota and has served as student supervisor at Augustana Academy, Canton, S. Dak.

Churches

Burr Oak, Iowa—Hesper Lutheran Church near here burned to the ground on Feb. 19. The frame structure, dedicated in 1873, was a familiar landmark in Winneshiek County. Worship services are temporarily being held in the parish hall building. The Rev. David A. Lee is pastor of the Burr Oak-Hesper parish.

Bellingham, Minnesota—St. Paul's Church, the Rev. Robert J. Paulsen, pastor, rededicated its renovated church last month. Members of the church redecorated the inside of the church and also built a new altar pulpit, altar railing, and Baptismal font, and large cross for the altar. The Rev. Robert Boxrud, president of the Montevideo Circuit, performed the rededication rites, and the Rev. A. J. Brakke, a former pastor, preached at morning services.

Colleges

Waldorf Choir Tours

The Waldorf College choir left March 25 for a two-week tour to New York and other eastern areas, returning to Forest City, Ia. April 10.

The spring tour, which will be the forty-first annual tour by the Waldorf choir, will include a concert in Washington, D.C. and a full day of touring in the nation's capital city. Traveling in two chartered buses to and from New York, the choir will sing in churches and auditoriums in small hamlets and in such large centers as Milwaukee, Wis.; Chicago, Ill.; Brooklyn, Long Island and Staten Island, N. Y.

The 65-voice a cappella choir has been under the direction of Professor Odvin Hagen since 1928.

Student Conference Held

Luther College, Decorah, Iowa, was host to the forty-third annual ELC Student Conference March 4-6 for 350 students from ten Lutheran colleges and seminaries.

These institutions represent The Evangelical Lutheran Church, the United Evangelical Lutheran Church and the American Lutheran Church which will merge in April to form The American Lutheran Church.

Theme of the conference was "God's Creative Community." Keynote address was given by Dr. Gerhard Frost, professor at Luther Theological Seminary, St. Paul, Minn., on "The Church—God's New Creation." The Rev. Paul Hanson, pastor of Vinje Lutheran Church at Willmar, Minn., spoke Saturday on "The Christian College—A Creative Community."

Dr. Fredrik A. Schiotz, presid of The Evangelical Lutheran Chur and Dr. Herman W. Siefkes, presid of the Iowa District of the Ameri Lutheran Church, served as lead of a discussion on the imminent m ger of the three synods.

Following each of the addresses discussion groups met to discuss e speech and how it relates to stud life.

Also included in the confere events were a banquet with the R Carroll Hinderlie, ELC Youth Di tor, speaking on "The New Ma Creature and Creator," and a Sun morning communion service with Conrad Thompson, Director of ELC Division of Evangelism, pre ing on "The Church—Confessing C munity." The Luther College Ch directed by Weston H. Noble and Brass Choir directed by Dr. Ro Getchell participated in the servic

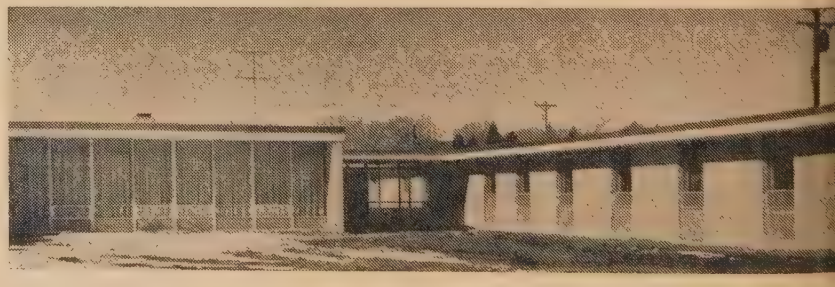
A concert by the Luther Col Concert Band and an art exhibit vided relaxation for the weekend

Plan Waldorf Expansion

Waldorf College, Forest City, Ia making plans to launch into a mill dollar development program to be ried out within the next 10 years.

Announcing the million-dollar p the Rev. Sigvald D. Fauske, presi of the college, stated that the goal set by a development finance com tee composed of Forest City lea and several members of the col board of regents.

The planned growth of Wal College includes the recent appo ment of A. W. Strand, business m



DORM DEDICATED—The first unit of the new boys' dormitory at Augustana Acad Canton, S. Dak., shown above, was dedicated at recent ceremonies. The Rev. Ev Gilbertson, president of the South Dakota district, presided at dedicatory rites. Feat speaker was Dr. Sidney Rand, executive director of the ELC's board of education. glassed-in area to the left is the central lounge which will form the hub of the comp dormitory that is planned to include two additional units.

f the college, to work full-time
lman for development. He will
extensively starting next week
ffort to present the development
o alumni, members of congre-
of The Evangelical Lutheran
ı served by the college, and to
ndividuals and groups.

development plan includes pur-
of additional campus area and
ıstructing and equipping of four
ımpus buildings. A government
help finance the first of these
gs has received preliminary ap-
The college has about seven
to qualify for this loan by rais-
arly $100,000 to cover the re-
g cost of the building and pay
rniture and equipment.

first building will be a men's
ory to house 70 students and to
lt at an estimated cost of $300,-
ther buildings in the long range
ɔment plan are a science and
ɔm building, a commons build-
d a fine arts building. The need
se buildings was determined on
sis of extensive study by a cam-
anning committee. The college
ates an enrollment of from 500
students within the next 10
almost double the present en-
nt of approximately 300.

-Announcements

-a 2-tier 126 cup communion server,
m. Write Vangen Lutheran Church,
Hill, S. Dak.

-some chancel furniture and a number
ıeran Hymnaries. Write to Trinity
n Church, Arlington, S. Dak.

Conventions

ton Ct., May 3, Menno City Audi-
Menno, S. Dak.

toon Ct. (Canada District), April 30,
tchewan River Church, Outlook, Sask.

Grove, Ct., April 13, Badger, Iowa

leen Ct. April 28, Langford, S. Dak.

sh Conservation Service

nerits of the propositions advertised
ave not been investigated and the
Conservation Service assumes no re-
lity in the matter. Send your ads
nmunications to The Parish Conser-
Service of the ELC, 422 South Fifth
Minneapolis 15, Minnesota. There
arge for this service. (Refer to ad
when inquiring.)

FOR SALE

iful 233-acre dairy and tobacco farm,
s. Personal property, modern house,
ry, cattle, new milk house, dble.
Black top road. $24,000. 659-1A

Small farm with full set bldgs. Good hwy., near Dent, Minn. 659-2A

120-acre Worth Co., Ia. farm completely tilled. 659-3A

80-acre modern farm, tillable. NE of St. Ansgar, Ia. 659-4A

160-acre tillable, modern farm near London, Minn. 659-5A

80-acre tillable farm; new bldgs, near Grafton, Ia. 659-6A

Well improved 15 acres on edge of N. Ia. town. 659-7A

121-acre farm, near Alta Vista, Ia. 659-8A

3-acre acreage and 6 room house with dble garage. Near St. Ansgar, Ia. 659-9A

300-acre modern farm east of Northwood, Ia. 659-10A

Houses

Modern 1 bedroom home, Bolan, Ia. 659-11B

5-room house with garage and 3 lots. Ia. 659-12B

6-room house modern with garage. St. Ansgar, Ia. 659-13B

Remodeled house for sale or rent, Kensett, Iowa. 659-14B

Large 2 story home, suitable for apartments, Northwood, Ia. 659-15B

2-bedroom home with garage, Northwood, Iowa. 659-16B

Douplex, Forest City, Ia. 659-17B

3 bedroom, 1½-story modern home, London, Minn. 659-18B

3-bedroom, 2-story modern home, Forest City, Ia. 659-19B

4-bedroom, 2-story home with garage, Forest City, Ia. 659-20B

3-bedroom ranchhouse, Forest City, Ia. Stone front. 659-21B

Luther Theol. Seminarian wishes to sell 3-bedroom (birch and redwood), ranch type home. Screened in patio, fully finished basement, city sewer and water. 80x120 lot. $17,900. 4½% FHA mortgage. White Bear Lake area. 659-22B

Businesses

Bakery and restaurant, N. Ia. town. 659-23C

Store, meats and groceries; modern living qtrs over store. NE N. Dak. Poor health reason for selling. ELC church in town. 659-24C

Ia. Newspaper business—$11,000 plus inventory which will not exceed $1000. Excel. equipment. Do job printing. Also in connection is stationery store and school supply. Must be sold by April 1. Owner leaving area. 659-25C

FOR RENT

Homes

Widow wants few middle aged or younger persons physically handicapped or not, to share modern small town home, Cent. Minn. Low rent. 659-26B

Working girl would like to share lovely apartment in South Minneapolis with another girl. Near Bethlehem Lutheran Church. 659-36B

One girl wanted to share half of dble bungalow with 2 other girls. Mpls. One block from bus. No smoking or drinking. 659-27B

WANTED TO RENT

Farms

320-acre farm, Wis. Have late model 4 row equipment. Share-crop arrangement. 659-28A

Homes

Employed Christian lady desires small efficiency apt. or large room with kitchen privileges. Prefers being within walking distance to Mpls. loop. 659-29B

POSITIONS WANTED

Reliable elderly lady desires to baby sit while parents work. Weekends off. Protestant family in St. Paul preferred. 659-30D

A home on farm with good Christian Lutherans for 12-yr.-old boy during summer months. Widow mother works. 659-31E

HELP WANTED

Business education teaching position open for school yr. 1960-61 at. S. Dak. Lutheran Academy. Position open also in Math and Physics. 659-32F

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THE EVANGELICAL LUTHERAN CHURCH
422 South Fifth Street, Minneapolis 15, Minnesota

Aide-girl or woman part-time employed or one retired to live in and assist with some housework and help with semi-invalid. So. Mpls. 659-33F

Teachers-openings Kindergarten thru ninth. Departmentalized Jr. High Schools near Los Angeles, Calif. Also position in Hawaii-living qtrs furnished at $330 per month for 10 months. Couple who can work in elementary desired. 659-34F

Capable woman or couple to take care of elderly gentleman who is bedfast and helpless but not physically ill. Modern home, Ia. town. Rent, lights, fuel and good food, free. Good salary. Man could secure day work and lady keep house; age 65 yrs limit. Good references desired. 659-35G

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: St. Paul's Luth. Church, Peter A. Thompson, Pastor, offering Investment Certificates at 6% for 10 yrs. Write 625 W. Foothill, Monrovia, California.

For sale: Printed cook books, plastic cover and spiral binding. A useful gift of "good eating" recipes, $1.50. Waskish Luth. Ladies Aid, Mrs. Frank Kosbau, Secy., Waskish, Minn.

Wanted: A good used electric organ. Contact Carl A. Knutson, Rt. 2, Box 127, Ortonville, Minnesota.

For sale: 1st Lutheran, Bothell, Wn., A. L. Edmonds, pastor, offers investment bonds at 6% on a 12 yr. amortization schedule for building a new sanctuary and edu. wing. Int. computed from 1 Jan. 1960 on all bonds purchased before 8 April 1960. 1st Lutheran faces a big challenge in this fast growing area. Write Box 246, Bothell, Wn., for prospectus and application form.

Wanted to buy: One or two "Frydetoner" song books that were used in choir years ago. Mrs. A. P. Michaelson, Hingham, Montana.

For rent: Modern cottage adjoining Minne-Wa-Kan Bible Camp on Lake Andrusia, Cass Lake, Minn. Will sleep 8. Available in June and July. T. H. Megorden, 502 17th St. NW, Minot, N. D.

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1567 Goodrich, St. Paul, Minnesota, is offering for sale Loan Certificates in denominations of $100, $500, and $1,000 to finance the construction of its Parish Education Building. Loan Certificates maturing on March 1, 1964, will pay 4½% interest annually on March 1st. Certificates maturing on March 1, 1967, will pay 4¾% interest annually on March 1st. Certificates maturing on March 1, 1970, will pay 5% interest annually on March 1st. They will be redeemable on call in case of need. These bonds are guaranteed by the assets of Immanuel, $188,805 Insurable Value of Buildings and the proposed Education Building estimated to cost $160,000. For information write to

Mr. Walter Albrecht
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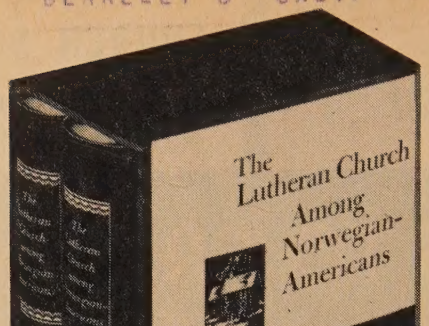

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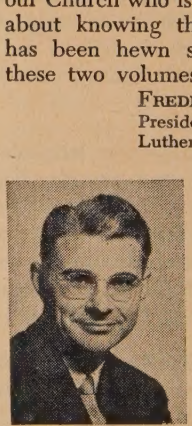

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